

T H E

Christian Quaker :

O R,

GEORGE KEITH's Eyes opened.

Good News from *Pensilvania*.

Containing a Testimony against that False and Absurd Opinion which some hold, *viz.* That all true Believers and Saints, immediately after the Bodily Death attain to all the Resurrection they expect, and enter into the fullest Enjoyment of Happiness.

And also, That the Wicked, immediately after Death, are raised up to receive all the Punishment they are to expect.

Together with a Scriptural Account of the Resurrection of the Dead, Day of Judgment, and Christ's last Coming and Appearance without us.

Also, Where, and What those Heavens are into which the Man Christ is gone, and entered into.

By GEORGE KEITH.

Printed in *Pensilvania*, and Reprinted in London for *Benjamin Keach*, and are to be sold by him at his House near *Horse-lie-down*; and *John Harris* at the Harrow in the *Poultry*, 1693. Price 2 d.

Reader,

THIS short Tract thou art here presented with, was first printed in Pensilvania, verbatim, except the Title; the Publisher, who lately came from thence, having one Book of the first Impression by him under Mr. George Keith's own Hand, just subscribed as in this second Impression, without any Alteration or Addition, which has been carefully examined.

Advertisement.

REader, thou mayst suddenly expect another Book to be reprinted of George Keith's about Separation, which may tend farther to open the Eyes of the People called *Quakers*, and others.

The Christian Quaker :

O R,

George Keith's Eyes Opened, &c.

WHereas many hurtful and dangerous Errors have taken place among too many called *Christians*, which are some of the Tares and evil Seeds that Satan hath sown while Men have slept in the dark Night of Apostacy ; and that now some do think they are awakened and come to the Day, and in the Light of God's Day see into the true Christian Doctrine, and pretend to great Openings, and Discoveries, and Revelations ; and yet some even of such hold some false and unchristian Opinions ; of which there are not a few concerning the *Resurrection of the Dead*, altho the Testimony of the holy Scriptures is very full and clear against these dangerous and hurtful Opinions and Principles, imbraced by some as if they were true Christian Doctrines. Some alledging, *That there is no Resurrection of the Body at all ; or, That there is nothing of the Body that dieth, that riseth again.* Others alledging, *That the Resurrection is past already ; and all the Resurrection they expect, they have already attained, being (as they pretend) risen with Christ in all respects.* Others say, *Their vile or low Body is already changed, and made conform to his glorious Body.* Others say, *They receive all the Resurrection they do expect immediately after Death.* All which are dangerous and unchristian Principles, and are directly contrary to the holy Scriptures : for there were in *Paul's* time who said, *The Resurrection was past already, and did overthrow the Faith of some, such as Hymeneus and Philetus, whose Words did eat as a Canker,* as he declared, *2 Tim. 2. 17, 18.* And such who say, *Their vile Body is changed, and made conform to the glorious Body of Christ,* contradict the Scripture, and speak reproachfully, but ignorantly, against the Lord Jesus Christ : for *Paul* useth these Words by way of Prophecy, as a thing not then fulfilled, but a thing to be fulfilled at the Resurrection of the Dead ; *Phil. 3. 21. Who shall change our vile (or low) Body, that it may be fashioned like unto his glorious Body, &c.* He doth not

lays, that the Body was already changed, and made like to the Body of Christ, but by way of Prophecy related it as a thing to come: for the washing and cleansing of the Body from Sin, is not that Change, but it is necessary to prepare unto it; for even after the Bodies of the Saints are washed and cleansed from Sin, they remain low, and weak, and mortal, and corruptible, subject to Hunger, Cold, Heat, Diseases and Death, and therefore are not made like to his glorious Body until the Resurrection of the Dead. And such who say, *Nothing of the Body that dieth riseth again*, do plainly contradict the Testimony of the holy Spirit recorded in Scripture, and especially 1 Cor. 15. 7, 38. for according to the Example that the Wisdom of God giveth of the Grain of Corn, whereby to open the Mystery of the Resurrection, as the true Body of the Seed in the Grain riseth; so that out of the old Body a new Body doth arise, but the Husk or drossy Part rises not; even so is the Resurrection of the Dead: Therefore the new Resurrection-Body is raised out of the old Body, as the new Grain of Corn rises out of the old: but if the Body of the Grain of Corn did wholly perish or come to Dust, nothing could arise; which is a plain Example given us by the Wisdom of God: and that which rises is the Mortal that puts on Immortality, and the Corruptible that puts on Incorruption, and is not raised Flesh and Blood, such as Men now have, but yet a true Body; for *Flesh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption*: but the true Body of Man and Woman that shall arise at the Resurrection of the Dead, lieth hid within this visible gross appearance of Flesh and Blood, even as the true Body of the Seed in the Grain of Corn lieth within the Husk, or as the precious Gold lies within the coarse Mineral or Mine until the pure and precious Metal be separated from the Dross. And because this Separation is not immediately effected, but requires a Time after Death, and that even when the Separation is made, the Body remains, and is lodged by the Divine Providence, that gives to every thing its proper Place, as in a certain invisible Grave or Sepulchre, that was mysteriously figured by the Burial-place called *Machpelah*, (that signifies a double or twofold Sepulchre) *Gen. 23.* which *Abraham* purchased from *Ephron* the *Hittite* (which word *Ephron* signifies the *Dust-eater*) for four hundred pieces of Silver: The which as it is literally true, so is an Allegory, and points at the Resurrection of the Body out of the mystical and invisible *Machpelah* or Sepulchre in *Hebron* (which signifies bordering) in the Land of *Israel*, figuratively and mystically understood: and by four hundred pieces of Silver, as by so many Vertues signified by Silver, this most excellent Burial place is purchased from *Ephron*: but he who hath not these Vertues, cannot have the Privilege to be buried in this most excellent

the holy Scripture declares, *Eccles. 6. 3.* For it is no such Misery nor Unhappiness not to have an outward and visible Sepulchre, which many of the dear Children of God have not had ; but surely they have this other more excellent Burial in the mystical *Hebron*, in the mystical Land of *Israel*, where all the dead Bodies of the Saints shall be raised up, and stand with the Lamb upon Mount *Zion*, to wit, not the literal *Zion*, but the mystical.

Now that the Bodies of the Saints are not raised up immediately after Death, or after the Spirit goeth out of the Body, (altho the Souls and Spirits of the Righteous, and of all the Faithful, both Men and Women, who die in the Faith of the Lord Jesus Christ, do immediately go unto God and Christ in Heaven, and enter into a very great and large Enjoyment of the Heavenly Blessedness, after the bodily Decease) is clear from many expresse Testimonies of the holy Scripture. For the deceased Saints, tho their Souls and Spirits are alive with the Lord in Heaven, and do not sleep, but are awake, and praise God continually ; yet they are said to be asleep in respect of their Bodies, which are rather fallen asleep than dead, and are said to sleep in Christ, to wit, under his Divine Care and Protection, until he awaken them. For which I shall cite these following Scriptures. *1 Kings 2. 10.* So David slept with his Fathers, and was buried in the City of David. *Deut. 39. 16.* Behold, thou shalt sleep with thy Fathers, said the Lord unto Moses. *1 Cor. 15. 20.* Now is Christ risen from the dead, and become the first Fruits of them that sleep, viz. because he rose from the dead the third day. *1 Thess. 4. 14.* For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him : for this we say unto you by the Word of the Lord, that we which are alive, and remain unto the Coming of the Lord, shall not prevent them which are asleep ; for the Lord himself shall descend from Heaven with a Shout, with the Voice of the Arch-Angel, and with the Trump of God ; and the Dead in Christ shall rise first. All which Places plainly show, that tho the Saints, as with respect to their Souls, are raised up, and ascended, and are with God and Christ in Heaven, yet as to their Bodies they are asleep, and have not attained to the Resurrection of the Body : for if they had attained to the bodily Resurrection, Paul would not have writ of them by way of Prophecy, in the future, or time to come, saying, *The Dead in Christ shall rise first*, to wit, at the Voice of the Arch-Angel, and Trump of God. Now what this Trump or Trumpet is, both Paul and John declareth, and the Time about which it is to sound, *1 Cor. 15. 52.* In a moment, in the twinkling of an Eye, at the last Trump ; and the Dead shall be raised Incorruptible, and we shall be changed. *Rev. 11. 15. 18.*

And

And the seventh Angel sounded, (which seventh is the last Trumpet) &c. And ver. 18. *Thy Wrath is come, and the time of the Dead, that they should be judged, and that thou shouldst give reward unto thy Servants the Prophets, and thy Saints, and them that fear thy Name, both small and great.* And because Paul, 1 Cor. 15. lays down the Resurrection of Christ's Body from the dead, as the Ground why true Believers, which are his Members, shall attain to the Resurrection of their Body, it manifestly appears that they are to attain unto it at the end of the World, or at the last Trumpet, as above mentioned, (yet it may well be allowed, that some did attain to the Resurrection of the Body immediately after Christ's Resurrection, according to Mat. 27. 52, 53. *And the Graves were opened, and many Bodies of Saints which slept, arose, and came out of the Graves after his Resurrection, and went into the holy City, and appeared unto many:*) And therefore the deceased Saints have not generally attained the Resurrection of the Dead, as touching the Resurrection of the Body, but do wait for it until the Sound of the last Trumpet. Nor did any of the Saints attain the Resurrection of the Body before Christ's Body rose from the dead, because he is expressly called, *The first-begotten from the Dead*, and *The first Fruits that go before the Harvest*: And therefore none did attain the bodily Resurrection before him, neither *Enoch* nor *Elias*; for though they were taken up, yet it is not said they had attained the Resurrection of the Body, it only implieth some particular Privilege, that they did not taste of Death as other Men: and the like may be said of *Moses*, whose Body was more pure and excellent than that of other Men; and therefore *Michael the Arch-Angel* did contend with the Devil about the Body of *Moses*, and would not let him touch it, as being more excellent; and therefore it is said, *God buried him, and no Man knoweth of his Burial-place to this day.*

Moreover, it is very plain from Scripture, that the deceased Saints, who lived from the beginning of the World, altho their Souls and Spirits did ascend unto God and Christ in Heaven, yet waited for the Resurrection of the Body, and that more abundant Glory that should follow thereupon; for it is said, *Heb. 11. 13. These all died in Faith, not having received the Promises, but having seen them afar off, and were persuaded of them, and embraced them, &c.* And ver. 39, 40. *All these having obtained a good Report through Faith, received not the Promise, God having provided some better things for us, that they without us should not be made perfect.* Now what this Promise is, is clear from Ver. 35. *And others were tortured, not accepting Deliverance, that they might obtain a better Resurrection*; which is the Resurrection of the Just, that is better than the Resurrection of the Unjust.

Now

in the Flesh.

I answer ; As it was that in part, so it was not only that, but all that Felicity and Happiness that should come unto them by the Coming of Christ in the Flesh, and his Death and Resurrection, to wit, the perfect Victory over Death, which is not fully obtained until the Mortal put on Immortality, and the Corruptible put on Incorruption, as it is written, *So when this Corruptible shall put on Incorruption, and this Mortal shall have put on Immortality, then shall be brought to pass the Saying that is written, Death is swallowed up in Victory : O Death ! where is thy Sting ? O Grave ! where is thy Victory ? &c.* And that very first Promise that God gave to Mankind after the Fall, did relate to this Victory over Death, *That the Seed of the Woman* (which is Christ Jesus) *should bruise the Head of the Serpent :* for tho the Head of the Serpent was inwardly bruised, as in respect of the inward Redemption, Salvation and Deliverance of the Souls of all the Faithful in all Ages of the World, both before and after Christ came in the Flesh ; yet until they attain unto the Resurrection of the Body, the Head of the Serpent is not in all respects bruised, because the last Enemy that is to be destroyed is Death, who is not fully destroyed until the Bodies of the Saints be raised from Death ; for by Adam's Fall, Death both of Soul and Body came upon him and his Posterity, (as is at large demonstrated in another Treatise of G. K's) and by Christ's Death and Resurrection, to all who sincerely believe in him and obey him, that twofold Death is removed, the Death of the Soul, thro Faith in him, and that inward quickning, and being raised with him, who is the Resurrection and the Life, now in the mortal State, but the Death of the Body at the Resurrection of the Dead. [See this twofold Resurrection, the one of the Soul, the other of the Body, expressly mentioned, John 5. 25, 28.]

And who say, *That the Faithful immediately after Death, receive the Resurrection of the Body, and all that fulness of Glory and Happiness that they are to expect for ever :* As it doth tend to overthrow a principal Article of the Christian Faith, touching the Resurrection of the Dead, so it tendeth to overthrow that other great and principal Article of the Christian Faith, touching the Great Day of Judgment that is to be in the End of the World, called in Scripture, [The last Day], and [The great Day] and [That Day] by way of Distinction from other Days, and which is frequently mentioned in Scripture ; for even the fallen Angels have not as yet received their final Sentence, and full and absolute Punishment, but are reserved in Chains of Darkness unto the Judgment of the great Day, Jude 6. compared with 2 Pet. 2. 4. And Mat. 7. 27. *Many will say to me.*

in That Day, *Lord, Lord, there was no propitiation for us because we have not* AND
 2 Thess. 1. 7, 8, 9, 10. When the Lord Jesus shall be revealed from Heaven, with
 his mighty Angels, in flaming Fire, taking vengeance on them that know not
 God, and obey not the Gospel of our Lord Jesus Christ: who shall be punished
 with everlasting Destruction from the Presence of the Lord, and from the Glo-
 ry of his Power: when he shall come to be glorified in his Saints, and to be ad-
 mired in all them that believe (because our Testimony among you was believed)
 in That Day: Note well these words, [In That Day]. Again, Acts 17.
 31. Because he hath appointed a Day in the which he will judge the World in
 Righteousness by that MAN whom he hath ordained, having offered Faith
 (as the Greek and Margent of the English Bibles hath it) unto all Men, in
 that he hath raised him from the Dead. And ver. 32. And when they heard
 of the Resurrection of the Dead, some mocked, and others said, We will hear
 thee again of this Matter. And these were some Philosophers of the Epi-
 cureans and the Stoicks, to which this Doctrine of the Resurrection of
 the Body seemed strange. ——— And so great an Article and Doctrine
 of the Christian Faith was this of the Resurrection, that Paul calleth it,
 The Hope of the Promise made of God unto the Fathers; as plainly appear-
 eth, comparing Acts 26. v. 6. with v. 8. Why should it be thought a thing
 incredible with you that God should raise the Dead? And ver. 22, 23. Wit-
 nessing both to small and great, saying none other things than those which
 the Prophets and Moses did say should come, that Christ should suffer, and
 be the first that should rise from the Dead, &c. Note these words, where
 it plainly appeareth, That none of the Saints deceased before Christ's
 Resurrection, were raised from the Dead, although their Souls and Spi-
 rits did go unto God. For the Resurrection of the Dead, as a general
 thing, is joined with the great Day of Judgment, when the Son of MAN
 shall come in the Glory of his Father, accompanied with his holy Angels, and
 shall sit upon the Throne of his Glory; and before him shall be gathered all
 Nations, and he shall separate them one from another, as a Shepherd divideth
 his Sheep from the Goats; and first appointeth the Reward of the Kingdom
 (viz. in the full possession of it) unto the Sheep, which is the first Resurrec-
 tion; and then he passeth the Sentence of Condemnation to the everlasting Fire,
 or Fire of Ages, unto the Goats on the left hand, that is the Resurrection of
 the Unjust.

But if all Men, both Good and Bad, receive their final Sentence im-
 mediately after Death, there is no occasion for a Day of Judgment in
 the end of the World, for that is prevented by what cometh to pass
 both to Good and Bad immediately after Death, according to this ab-
 surd Opinion.

But

But again, as concerning that *Great Day of Judgment* to come, wherein both the Righteous and the Wicked shall receive according to the Works done in the Body, Christ doth plainly elsewhere declare, as *Mat. 24. 36. But of that Day and Hour knoweth no Man, no not the Angels in Heaven, but my Father only.* And *Mark 13. 32. But of that Day and Hour knoweth no Man, no not the Angels in Heaven, neither the Son, but the Father :* Which is to be understood of Christ, the Son, as Man, to whom then it was not known. The which Day and Hour cannot be the time immediately after Mens decease ; for though after Death there is a Judgment that followeth every one, according to *Heb. 9. 27.* yet that is not the great and last Judgment, nor Universal, but Particular. And of this last Day, Christ said, *John 6. 40. And this is the Will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting Life ; and I will raise him up at the last Day.* Note, He doth not say, I will raise him up in the Body immediately after Death ; but in this last Day, to wit, in the End of the World. And with a respect to this *Marka* made a good Confession of her Faith, touching the Resurrection of the Dead, saying, *I know that he shall rise again in the Resurrection at the last Day.* The which Christ doth not in the least contradict, but opened a further Mystery unto her, to wit, *That he was the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live ; and whosoever liveth and believeth in me, shall never die.* And because he was the Resurrection, viz. the Author of it, therefore he could and would raise *Lazarus* her Brother from the Dead at that time ; which yet was not the Resurrection in the last Day, for he was but raised at that time a mortal Man, to die again. And whereas he said, *He who believeth in me shall never die,* containeth a great and most comfortable Mystery, to wit, That neither the Souls nor the Bodies of true Believers strictly die ; their Souls sleep not, but are awake ; and their Bodies, tho they sleep, die not ; their sleep is not the sleep of Death, strictly taken. And therefore Christ proved against the *Sadduces* the Resurrection of the Dead, from the Words of God to *Moses, I am the God of Abraham, Isaac and Jacob ; and God is not the God of the Dead, but the God of the Living ;* and therefore nothing of *Abraham* was strictly dead or perished, neither his Soul, nor yet his true Body ; for even his Body did but sleep, as when the Body of a Man sleepeth that is not dead ; for the Bodies only of such die, (in the worst sense of the word *Death*) who die in final Unbelief and Impenitency ; on whom *Death* feeds, and whose Iniquities are upon their Bones, and whose Bodies are called, the Carcasses of them that have transgressed against the Lord, whose Worm dieth not, and their Fire goeth not out, &c. see for this *Psal. 49. 14. Ezek. 32. 27, Isa. 66. 24.* But as concerning the dead Bodies

of the Saints and true Believers in Christ Jesus, it is prophesied, *Thy Dead, my dead Body shall arise*, (so the Hebrew hath it) for the Bodies of the deceased Saints are the Body and Temple of Christ, and Members of him, and therefore cannot perish: *Awake and sing, ye that dwell in the Dust, for thy Dew is as the Dew of Herbs, and the Earth shall cast out the Dead*, (to wit, the Earth not vulgarly understood, *Isa. 26. 19.*) And that Job had a firm and stedfast Belief of the Resurrection of his Body after Death, is clear from his words, *viz. And though after my Skin Worms destroy this Body, yet in my Flesh shall I see God, &c. Job 19. 26.* Which is not to be understood of the gross corruptible Body of Flesh, but of the Resurrection Body, that may be called Flesh in a more excellent sense than that vulgarly understood; as Paul said, *All Flesh is not the same Flesh*. So the Flesh that is mortal, gross and corruptible, is not that Flesh that shall be raised up immortal and incorruptible; for the word [*Flesh*] is taken sometimes in a very high sense, where it is said, *Unless ye eat my Flesh, &c. and All Flesh shall see the Salvation of God; and I will give them Hearts of Flesh, &c.*

And lastly, That there is yet a Resurrection of the Dead to come, of all such generally who have died in the Faith, is clear from *Rev. 20. 4, 5, 6.* *And they lived and reigned with Christ a thousand Years; but the rest of the Dead lived not again until the thousand Years were finished: That is the first Resurrection. Blessed and holy is he that hath part in the first Resurrection.* Where note well, that the Resurrection of the Saints in the thousand Years, is called *the first Resurrection, &c.* which every true Believer, who is inwardly risen with Christ, as to his Soul and inward Man, is interested in, and hath a right unto, but is not possessed of until the Resurrection of the Dead: And therefore if any will call the inward rising of the Soul from the Death of Sin, the first Resurrection, yet it is not *That first Resurrection*, mentioned *Rev. 20. 4, 5.*

Moreover, concerning the Nature and Manner of the Resurrection of the Bodies of the Saints, how that this Body is not raised a mortal corruptible Body of Flesh and Blood, but immortal and incorruptible. Paul doth plainly declare; and it is altogether safe in this and all other Matter of Faith, to hold to Scripture words, *1 Cor. 15. from v. 44, to 50.*

And here note, 1. That Paul doth not call him a Fool that did believe either the Truth of the Resurrection of the Body, or the true manner of it, but called him a Fool, that not believing the Truth of it, nor the true Manner of it, and by arguing against it, did enquire, *How are the Dead raised up?* And for the Instruction of this Fool, Paul sendeth him to learn the manner of it from the sowing and rising of the Grain of Corn; and he reproveth such at Corinth sharply, who did not believe the Resurrection

of the Body, as not having the Knowledge of God, 1 Cor. 13. 34. *Paul*, said he, to *Righteousness*. I speak this to your shame. So that according to *Paul's* Doctrine, such who have not the true Faith of the Resurrection of the Body, greatly fall short of the Knowledge of God.

Note, 2. That the *Resurrection of the Dead*, and *Eternal Judgment*, belonging to the first Principles of the *Doctrine of Christ*, according to *Heb. 6. 1.* as well as *Repentance and Faith*, are necessary to be known and believed, in order to the perfecting, if not the beginning, the Work of our Sanctification and Salvation.

Note, 3. That as the Bodies of the Saints, that shall be raised up at the Resurrection of the Dead, shall not be raised Mortal and Corruptible, but Immortal and Incorruptible, so they shall not need any Meats or Drinks, or other things that this Mortal and Corruptible World doth afford, nor the Light and Influence of the Sun, Moon and Stars: And in the Resurrection, they shall neither Marry, nor give in Marriage, but be as the Angels of God, *Mat. 22. 30.* And the Place of their Abode or Habitation shall be that *New Heaven and Earth* mentioned by *Isaiah*, Chap. 65. 17. and Chap. 66. 22. and 2 *Pet. 3. 13.* which is not, as some weakly imagine, this visible Heaven and Earth that waxeth Old, but those which are far more excellent, and shall not wax old, *Rev. 21. 1.* But yet it is clear from Scripture, That at the *Coming and Appearance of Christ* without us, in his glorified Body, which all good and sound *Christians* joyfully wait for, even that *He shall come in the Clouds of Heaven*, accompanied with his Holy and Glorious Angels, that all the raised Saints shall appear with him in their glorified Bodies, (signified by the coming down of the *New Jerusalem from Heaven*, *Rev. 21. 2, 3.*) being made like unto his Glorious Body, according to *Jude 14.* And *Enoch* also, the seventh from *Adam*, prophesied of these, saying, *Behold, the Lord cometh with ten thousand of his Saints, to execute Judgment upon all*, &c. And whereas some say, the Greek beareth it in *ten thousands*, I say, he both cometh *In* them, and also *With* them; for the Greek word *ἐν* doth frequently signify (in the New Testament) *With* or *Among*, as well as *In*; as is clear from *Matth. 20. 26.* *Luke 1. 28.* *Rom. 16. 7.* *1 Cor. 2. 6.* where the Greek Particle *ἐν* signifieth *Among*, and cannot be good sense otherwise translated.

Note, 4. That the Belief of *Christ's* Being in Heaven now in his glorified Nature of Man, both of Soul and Body, hath such a necessary connexion with the Belief of his Coming and Appearance without us, to judge the Quick and the Dead, that these two stand or fall together; and every one that believeth the first, cannot but believe the latter; for it were strange to think, that *Christ* hath, and for ever shall have the glorified

riſed Nature of Man in Heaven, and that the Saints would not ſee him at the *Day of Judgment*. But as for ſuch as do not believe that Chriſt hath any Being in the glorified Nature of Man now in Heaven without them, they cannot believe that ever he will appear unto them, or any other; and it is nothing but giving way to carnal dark-Reasonings, and Wiſdom of the Fleſh, called by *Paul*, *Vain Philoſophy*, and *Worldly Rudiments*, that hinder Men to believe the Truth ſo plainly declared in the Holy Scripture.

And, 5. From the like dark Imaginations doth proceed, that they believe no Heaven nor Hell but within them, while they enquire *Where is that Heaven into which the Man Chriſt is gone? And hath any of us ſeen him, or ſpoke with him?* To which I can eaſily Answer; That Heaven is both near to us, and far from us, and is of a far more large Extent than that it can be contained within us, though we have a Heavenly Seed, Plant and Birth in us, that is daily nourished with Heavenly Food, and is watered daily with the Heavenly Dews and Rains; and this Heaven, tho' not viſible to our weak mortal Eyes of Fleſh, yet is viſible to the Eyes and Sight of our Faith, and is that *New Heaven that never waxeth Old*, and the *Paradiſe of God*, 2 Cor. 12. 4. compared with Rev. 2. 7. and Gen. 2. 9. 10. which is the *Throne of God*, and the *House of God*, that hath many Manſions; concerning which Chriſt ſaid, *John 14. 2, 3. In my Father's Houſe are many Manſions. If it were not ſo, I would have told you; I go to prepare a Place for you. And if I go and prepare a Place for you, I will come again, and receive you unto my ſelf, that where I am, there ye may be alſo.* And tho' we have not ſeen the Man Chriſt with our carnal or bodily Eyes, yet with theſe, concerning whom *Peter* writeth, 1 Pet. 1. 8. *Whom having not ſeen, ye love; in whom, though now ye ſee him not, yet believing, ye rejoice with Joy unſpeakable and full of Glory.* And that the Saints ſhall ſee the Man Chriſt, and be with him for ever where he is, to behold his Glory, ſhall be a great part of their eternal Felicity, *Joh. 17. 24.* and becauſe of which they ſhall the more abundantly ſee and enjoy him inwardly, and God in him and through him. And Jeſus ſaid unto *Thomas*, after his Reſurrection, *John 20. 29. Thomas, becauſe thou haſt ſeen me, thou believeſt; bleſſed are they that have not ſeen, and yet have believed.* And how can all Nations ſtand before the Son of Man, Mat. 25. if he ſhall not appear without us at the Day of Judgment?

G. K.

F. I. N. I. S.



T H E
Christian Quaker :

O R,
GEORGE KEITH's Eyes opened.
Good News from *Pensilvania*.

Containing a Testimony against that False and Absurd Opinion which some hold, *viz.* That all true Believers and Saints, immediately after the Bodily Death attain to all the Resurrection they expect, and enter into the fullest Enjoyment of Happiness.

And also, That the Wicked, immediately after Death, are raised up to receive all the Punishment they are to expect.

Together with a Scriptural Account of the Resurrection of the Dead, Day of Judgment, and Christ's last Coming and Appearance without us.

Also, Where, and What those Heavens are into which the Man Christ is gone, and entred into.

By **GEORGE KEITH.**

Printed in *Pensilvania*, and Reprinted in *London* for ~~James Knapton~~
and are to be sold by ~~James Knapton~~
John Harris at the Harrow in the *Poultry*, 1693. Price 2 d.

The Christian Quaker :

O R,

George Keith's *Eyes Opened*, &c.

WHereas many hurtful and dangerous Errors have taken place among too many called *Christians*, which are some of the Tares and evil Seeds that Satan hath sown while Men have slept in the dark Night of Apostacy ; and that now some do think they are awakened and come to the Day, and in the Light of God's Day see into the true Christian Doctrine, and pretend to great Openings, and Discoveries, and Revelations ; and yet some even of such hold some false and unchristian Opinions ; of which there are not a few concerning the *Resurrection of the Dead*, altho the Testimony of the holy Scriptures is very full and clear against these dangerous and hurtful Opinions and Principles, imbraced by some as if they were true Christian Doctrines. Some alledging, *That there is no Resurrection of the Body at all* ; or, *That there is nothing of the Body that dieth, that riseth again*. Others alledging, *That the Resurrection is past already* ; and all the *Resurrection they expect, they have already attained, being* (as they pretend) *risen with Christ in all respects*. Others say, *Their vile or low Body is already changed, and made conform to his glorious Body*. Others say, *They receive all the Resurrection they do expect immediately after Death*. All which are dangerous and unchristian Principles, and are directly contrary to the holy Scriptures : for there were in *Paul's* time who said, *The Resurrection was past already, and did overthrow the Faith of some, such as Hymeneus and Philetus, whose Words did eat as a Canker*, as he declared, *2 Tim. 2. 17, 18*. And such who say, *Their vile Body is changed, and made conform to the glorious Body of Christ*, contradict the Scripture, and speak reproachfully, but ignorantly, against the Lord Jesus Christ : for *Paul* useth these Words by way of Prophecy, as a thing not then fulfilled, but a thing to be fulfilled at the Resurrection of the Dead ; *Phil. 3. 21. Who shall change our vile (or low) Body, that it may be fashioned like unto his glorious Body*, &c. He doth not

say, that the Body was already changed, and made like to the Body of Christ, but by way of Prophecy related it as a thing to come: for the washing and cleansing of the Body from Sin, is not that Change, but it is necessary to prepare unto it; for even after the Bodies of the Saints are washed and cleansed from Sin, they remain low, and weak, and mortal, and corruptible, subject to Hunger, Cold, Heat, Diseases and Death, and therefore are not made like to his glorious Body until the Resurrection of the Dead. And such who say, *Nothing of the Body that dieth riseth again*, do plainly contradict the Testimony of the holy Spirit recorded in Scripture, and especially 1 Cor. 15. 7, 38. for according to the Example that the Wisdom of God giveth of the Grain of Corn, whereby to open the Mystery of the Resurrection, as the true Body of the Seed in the Grain riseth; so that out of the old Body a new Body doth arise, but the Husk or drossy Part rises not; even so is the Resurrection of the Dead: Therefore the new Resurrection-Body is raised out of the old Body, as the new Grain of Corn rises out of the old: but if the Body of the Grain of Corn did wholly perish or come to Dust, nothing could arise; which is a plain Example given us by the Wisdom of God: and that which rises is the Mortal that puts on Immortality, and the Corruptible that puts on Incorruption, and is not raised Flesh and Blood, such as Men now have, but yet a true Body; for *Flesh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption*: but the true Body of Man and Woman that shall arise at the Resurrection of the Dead, lieth hid within this visible gross appearance of Flesh and Blood, even as the true Body of the Seed in the Grain of Corn lieth within the Husk, or as the precious Gold lies within the coarse Mineral or Mine until the pure and precious Metal be separated from the Dross. And because this Separation is not immediately effected, but requires a Time after Death, and that even when the Separation is made, the Body remains, and is lodged by the Divine Providence that gives to every thing its proper Place, as in a certain invisible Grave or Sepulchre, that was mysteriously figured by the Burial-place called *Machpelah*, (that signifies a double or twofold Sepulchre) Gen. 23. which *Abraham* purchased from *Ephron the Hittite* (which word *Ephron* signifies the *Dust-eater*) for four hundred pieces of Silver: The which as it is literally true, so is an Allegory, and points at the Resurrection of the Body out of the mytical and invisible *Machpelah* or Sepulchre in *Hebron* (which signifies bordering) in the Land of *Israel*, figuratively and mystically understood: and by four hundred pieces of Silver, as by so many Vertues signified by Silver, this most excellent Burial place is purchased from *Ephron*: but he who hath not these Vertues, cannot have the Privilege to be buried in this most excellent

cellent Burial-place ; and therefore *an untimely Birth is better than be*, as the holy Scripture declares, *Eccles. 6. 3.* For it is no such Misery nor Unhappinefs not to have an outward and visible Sepulchre, which many of the dear Children of God have not had ; but surely they have this other more excellent Burial in the mystical *Hebron*, in the mystical Land of *Israel*, where all the dead Bodies of the Saints shall be raised up, and stand with the Lamb upon Mount *Zion*, to wit, not the literal *Zion*, but the mystical.

Now that the Bodies of the Saints are not raised up immediately after Death, or after the Spirit goeth out of the Body, (altho the Souls and Spirits of the Righteous, and of all the Faithful, both Men and Women, who die in the Faith of the Lord Jesus Christ, do immediately go unto God and Christ in Heaven, and enter into a very great and large Enjoyment of the Heavenly Blessedness, after the bodily Decease) is clear from many expresse Testimonies of the holy Scripture. For the deceased Saints, tho their Souls and Spirits are alive with the Lord in Heaven, and do not sleep, but are awake, and praise God continually ; yet they are said to be asleep in respect of their Bodies, which are rather fallen asleep than dead, and are said to sleep in Christ, to wit, under his Divine Care and Protection, until he awaken them. For which I shall cite these following Scriptures. *1 Kings 2. 10.* *So David slept with his Fathers, and was buried in the City of David.* *Deut. 39. 16.* *Behold, thou shalt sleep with thy Fathers, said the Lord unto Moses.* *1 Cor. 15. 20.* *Now is Christ risen from the dead, and become the first Fruits of them that sleep, viz. because he rose from the dead the third day.* *1 Thess. 4. 14.* *For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him : for this we say unto you by the Word of the Lord, that we which are alive, and remain unto the Coming of the Lord, shall not prevent them which are asleep ; for the Lord himself shall descend from Heaven with a Shout, with the Voice of the Arch-Angel, and with the Trump of God ; and the Dead in Christ shall rise first.* All which Places plainly show, that tho the Saints, as with respect to their Souls, are raised up, and ascended, and are with God and Christ in Heaven, yet as to their Bodies they are asleep, and have not attained to the Resurrection of the Body : for if they had attained to the bodily Resurrection, *Paul* would not have writ of them by way of Prophecy, in the future, or time to come, saying, *The Dead in Christ shall rise first*, to wit, at the Voice of the Arch-Angel, and Trump of God. Now what this Trump or Trumpet is, both *Paul* and *John* declareth, and the Time about which it is to sound, *1 Cor. 15. 52.* *In a moment, in the twinkling of an Eye, at the last Trump ; and the Dead shall be raised Incorruptible, and we shall be changed.* *Rev. 11. 15. 18.*

And

*And the seventh Angel sounded, (which seventh is the last Trumpet) &c. And ver. 18. Thy Wrath is come, and the time of the Dead, that they should be judged, and that thou shouldst give reward unto thy Servants the Prophets, and thy Saints, and them that fear thy Name, both small and great. And because Paul, 1 Cor. 15. lays down the Resurrection of Christ's Body from the dead, as the Ground why true Believers, which are his Members, shall attain to the Resurrection of their Body, it manifestly appears that they are to attain unto it at the end of the World, or at the last Trumpet, as above mentioned, (yet it may well be allowed, that some did attain to the Resurrection of the Body immediately after Christ's Resurrection, according to Mat. 27. 52, 53. And the Graves were opened, and many Bodies of Saints which slept, arose, and came out of the Graves after his Resurrection, and went into the holy City, and appeared unto many :) And therefore the deceased Saints have not generally attained the Resurrection of the Dead, as touching the Resurrection of the Body, but do wait for it until the Sound of the last Trumpet. Nor did any of the Saints attain the Resurrection of the Body before Christ's Body rose from the dead, because he is expressly called, *The first-begotten from the Dead*, and *The first Fruits that go before the Harvest*: And therefore none did attain the bodily Resurrection before him, neither *Enoch* nor *Elias*; for though they were taken up, yet it is not said they had attained the Resurrection of the Body, it only implieth some particular Privilege, that they did not taste of Death as other Men: and the like may be said of *Moses*, whose Body was more pure and excellent than that of other Men; and therefore *Michael the Arch-Angel* did contend with the Devil about the Body of *Moses*, and would not let him touch it, as being more excellent; and therefore it is said, *God buried him, and no Man knoweth of his Burial-place to this day*.*

Moreover, it is very plain from Scripture, that the deceased Saints, who lived from the beginning of the World, altho their Souls and Spirits did ascend unto God and Christ in Heaven, yet waited for the Resurrection of the Body, and that more abundant Glory that should follow thereupon; for it is said, *Heb. 11. 13. These all died in Faith, not having received the Promises, but having seen them afar off, and were persuaded of them, and embraced them, &c.* And ver. 39, 40. *All these having obtained a good Report through Faith, received not the Promise, God having provided some better things for us, that they without us should not be made perfect.* Now what this Promise is, is clear from *Ver. 35. and others* were tortured, not accepting Deliverance, that they might attain a better Resurrection; which is the Resurrection of the Just, that is better than the Resurrection of the Unjust.

Now if some say, *The Promise that they waited for, was Christ's Coming in the Flesh.*

Answer ; As it was that in part, so it was not only that, but all that Felicity and Happiness that should come unto them by the Coming of Christ in the Flesh, and his Death and Resurrection, to wit, the perfect Victory over Death, which is not fully obtained until the Mortal put on Immortality, and the Corruptible put on Incorruption, as it is written, *So when this Corruptible shall put on Incorruption, and this Mortal shall have put on Immortality, then shall be brought to pass the Saying that is written, Death is swallowed up in Victory : O Death ! where is thy Sting ? O Grave ! where is thy Victory ? &c.* And that very first Promise that God gave to Mankind after the Fall, did relate to this Victory over Death, *That the Seed of the Woman* (which is Christ Jesus) *should bruise the Head of the Serpent :* for tho the Head of the Serpent was inwardly bruised, as in respect of the inward Redemption, Salvation and Deliverance of the Souls of all the Faithful in all Ages of the World, both before and after Christ came in the Flesh ; yet until they attain unto the Resurrection of the Body, the Head of the Serpent is not in all respects bruised, because the last Enemy that is to be destroyed is Death, who is not fully destroyed until the Bodies of the Saints be raised from Death : for by *Adam's* Fall, Death both of Soul and Body came upon him and his Posterity, (*as is at large demonstrated in another Treatise of G. K's*) and by Christ's Death and Resurrection, to all who sincerely believe in him and obey him, that twofold Death is removed, the Death of the Soul, thro Faith in him, and that inward quickning, and being raised with him, who is the Resurrection and the Life, now in the mortal State, but the Death of the Body at the Resurrection of the Dead, [see this twofold Resurrection, the one of the Soul, the other of the Body, expressly mentioned, *John 5. 25, 28.*]

And who say, *That the Faithful immediately after Death, receive the Resurrection of the Body, and all that fulness of Glory and Happiness that they are to expect for ever :* As it doth tend to overthrow a principal Article of the Christian Faith, touching the Resurrection of the Dead, so it tendeth to overthrow that other great and principal Article of the Christian Faith, touching the *Great Day of Judgment* that is to be in the End of the World, called in Scripture, [*The Last Day*], and [*The great Day*] and [*That Day*] by way of Distinction from other Days, and which is frequently mentioned in Scripture ; for even the fallen Angels have not as yet received their final Sentence, and full and absolute Punishment, but are reserved in *Chains of Darkness unto the Judgment of the great Day, Jude 6.* compared with *2 Pet. 2. 4.* And *Acts 17. 31.* *Many will say to me*

in That Day, Lord, Lord, have not we prophesied in thy Name? &c. And 2 Thess. 1. 7, 8, 9, 10. When the Lord Jesus shall be revealed from Heaven, with his mighty Angels, in flaming Fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power: when he shall come to be glorified in his Saints, and to be admired in all them that believe (because our Testimony among you was believed) in That Day: Note well these words, [In That Day]. Again, Acts 17. 31. Because he hath appointed a Day in the which he will judge the World in Righteousness by that MAN whom he hath ordained, having offered Faith (as the Greek and Margent of the English Bibles hath it) unto all Men, in that he hath raised him from the Dead. And ver. 32. And when they heard of the Resurrection of the Dead, some mocked, and others said, We will hear thee again of this Matter. And these were some Philosophers of the Epicurians and the Stoicks, to which this Doctrine of the Resurrection of the Body seemed strange.———And so great an Article and Doctrine of the Christian Faith was this of the Resurrection, that Paul calleth it, The Hope of the Promise made of God unto the Fathers; as plainly appeareth, comparing Acts 26. v. 6. with v. 8. Why should it be thought a thing incredible with you that God should raise the Dead? And ver. 22, 23. Witnessing both to small and great, saying none other things than those which the Prophets and Moses did say should come, that Christ should suffer, and be the first that should rise from the Dead, &c. Note these words, where it plainly appeareth, That none of the Saints deceased before Christ's Resurrection, were raised from the Dead, although their Souls and Spirits did go unto God. For the Resurrection of the Dead, as a general thing, is joined with the great Day of Judgment, when the Son of MAN shall come in the Glory of his Father, accompanied with his holy Angels, and shall sit upon the Throne of his Glory; and before him shall be gathered all Nations, and he shall separate them one from another, as a Shepherd divideth his Sheep from the Goats; and first appointeth the Reward of the Kingdom (viz. in the full possession of it) unto the Sheep, which is the first Resurrection; and then he passeth the Sentence of Condemnation to the everlasting Fire, or Fire of Ages, unto the Goats on the left hand, that is the Resurrection of the Unjust.

But if all Men, both Good and Bad, receive their final Sentence immediately after Death, there is no occasion for a Day of Judgment in the end of the World, for that is prevented by what cometh to pass both to Good and Bad immediately after Death, according to this absurd Opinion.

But again, as concerning that *Great Day of Judgment* to come, wherein both the Righteous and the Wicked shall receive according to the Works done in the Body, Christ doth plainly elsewhere declare, as *Mat. 24. 36. But of that Day and Hour knoweth no Man, no not the Angels in Heaven, but my Father only.* And *Mark 13. 32. But of that Day and Hour knoweth no Man, no not the Angels in Heaven, neither the Son, but the Father :* Which is to be understood of Christ, the Son, as Man, to whom then it was not known. The which Day and Hour cannot be the time immediately after Mens decease ; for though after Death there is a Judgment that followeth every one, according to *Heb. 9. 27.* yet that is not the great and last Judgment, nor Universal, but Particular. And of this last Day, Christ said, *John 6. 40. And this is the Will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting Life ; and I will raise him up at the last Day.* Note, He doth not say, I will raise him up in the Body immediately after Death ; but in this last Day, to wit, in the End of the World. And with a respect to this *Martha* made a good Confession of her Faith, touching the Resurrection of the Dead, saying, *I know that he shall rise again in the Resurrection at the last Day.* The which Christ doth not in the least contradict, but opened a further Mystery unto her, to wit, *That he was the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live ; and whosoever loveth and believeth in me, shall never die.* And because he was the Resurrection, viz. the Author of it, therefore he could and would raise *Lazarus* her Brother from the Dead at that time ; which yet was not the Resurrection in the last Day, for he was but raised at that time a mortal Man, to die again. And whereas he said, *He who believeth in me shall never die,* containeth a great and most comfortable Mystery, to wit. That neither the Souls nor the Bodies of true Believers strictly die ; their Souls sleep not, but are awake ; and their Bodies, tho they sleep, die not ; their sleep is not the sleep of Death, strictly taken. And therefore Christ proved against the *Sadduces* the Resurrection of the Dead, from the Words of God to *Moses, I am the God of Abraham, Isaac and Jacob ; and God is not the God of the Dead, but the God of the Living ;* and therefore nothing of *Abraham* was strictly dead or perished, neither his Soul, nor yet his true Body ; for even his Body did but sleep, as when the Body of a Man sleepeth that is not dead ; for the Bodies only of such die, (in the worst sense of the word *Death*) who die in final Unbelief and Impenitency ; in whom *Death* feeds, and whose Iniquities are upon their Bones, and whose Bodies are called, the Carcasses of them that have transgressed against the Lord, whose Worm dieth not, and their Fire goeth not out, &c. see for this *Isa. 49. 14. Eze. 32. 27. Isa. 66. 24.* But as concerning the dead Bodies

of the Saints and true Believers in Christ Jesus, it is prophesied, *Thy Dead, my dead Body shall arise*, (so the Hebrew hath it) for the Bodies of the deceased Saints are the Body and Temple of Christ, and Members of him, and therefore cannot perish: *Awake and sing, ye that dwell in the Dust, for thy Dew is as the Dew of Herbs, and the Earth shall cast out the Dead*, (to wit, the Earth not vulgarly understood, *Isa. 26. 19.*) And that *Job* had a firm and stedfast Belief of the Resurrection of his Body after Death, is clear from his words, *viz. And though after my Skin, Worms destroy this Body, yet in my Flesh shall I see God, &c. Job 19. 26.* Which is not to be understood of the gross corruptible Body of Flesh, but of the Resurrection Body, that may be called Flesh in a more excellent sense than that vulgarly understood, as *Paul* said, *All Flesh is not the same Flesh*. So the Flesh that is mortal, gross and corruptible, is not that Flesh that shall be raised up immortal and incorruptible; for the word [*Flesh*] is taken sometimes in a very high sense, where it is said, *Unless ye eat my Flesh, &c. and All Flesh shall see the Salvation of God; and I will give them Hearts of Flesh, &c.*

And lastly, That there is yet a Resurrection of the Dead to come, of all such generally who have died in the Faith, is clear from *Rev. 20. 4, 5, 6.* *And they lived and reigned with Christ a thousand Years; but the rest of the Dead lived not again until the thousand Years were finished: That is the first Resurrection. Blessed and holy is he that hath part in the first Resurrection.* Where note well, that the Resurrection of the Saints in the thousand Years, is called the *first Resurrection*, &c. which every true Believer, who is inwardly risen with Christ, as to his Soul and inward Man, is interested in, and hath a right unto, but is not possessed of until the Resurrection of the Dead: And therefore if any will call the inward rising of the Soul from the Death of Sin, the first Resurrection, yet it is not That first Resurrection, mentioned *Rev. 20. 4, 5.*

Moreover, concerning the Nature and Manner of the Resurrection of the Bodies of the Saints, how that this Body is not raised a mortal corruptible Body of Flesh and Blood, but immortal and incorruptible. *Paul* doth plainly declare; and it is altogether safe in this and all other Matters of Faith, to hold to Scripture words, *1 Cor. 15. from v. 44, to 50.*

And here note, 1. That *Paul* doth not call him a Fool that did believe either the Truth of the Resurrection of the Body, or the true manner of it, but called him a Fool, that not believing the Truth of it, nor the true Manner of it, and by arguing against it, did enquire, *How are the Dead raised up?* And for the Instruction of this Fool, *Paul* sendeth him to learn the manner of it from the sowing and rising of the Grain of Corn; and he reproveth such at *Corinth* sharply, who did not believe the Resurrection

of

of the Body, *as not having the Knowledge of God*, 1 Cor. 15. 34. *Awake*, said he, *to Righteousness. I speak this to your shame.* So that according to *Paul's Doctrine*, such who have not the true Faith of the Resurrection of the Body, greatly fall short of the Knowledge of God.

Note, 2. That the *Resurrection of the Dead*, and *Eternal Judgment*, belonging to the first Principles of the *Doctrine of Christ*, according to *Heb. 6. 1.* as well as *Repentance and Faith*, are necessary to be known and believed, in order to the perfecting, if not the beginning, the Work of our Sanctification and Salvation.

Note, 3. That as the Bodies of the Saints, that shall be raised up at the Resurrection of the Dead, shall not be raised Mortal and Corruptible, but Immortal and Incorruptible, so they shall not need any Meats or Drinks, or other things that this Mortal and Corruptible World doth afford, nor the Light and Influence of the Sun, Moon and Stars: And in the Resurrection, they shall neither Marry, nor give in Marriage, but be as the Angels of God, *Mat. 22. 30.* And the Place of their Abode or Habitation shall be that *New Heaven and Earth* mentioned by *Isaiah*, Chap. 65. 17. and Chap. 66. 22. and 2 *Pet. 3. 13.* which is not, as some weakly imagine, this visible Heaven and Earth that waxeth Old, but those which are far more excellent, and shall not wax old, *Rev. 21. 1.* But yet it is clear from Scripture, That at the *Coming and Appearance of Christ* without us, in his glorified Body, which all good and sound *Christians* joyfully wait for, even that *He shall come in the Clouds of Heaven, accompanied with his Holy and Glorious Angels*, that all the raised Saints shall appear with him in their glorified Bodies, (signified by the *coming down of the New Jerusalem from Heaven*, *Rev. 21. 2, 3.*) being made like unto his Glorious Body, according to *Jude 14.* And *Enoch* also, the seventh from *Adam*, prophesied of these, saying, *Behold, the Lord cometh with ten thousand of his Saints, to execute Judgment upon all*, &c. And whereas some say, the Greek beareth it *in ten thousands*, I say, he both cometh *In* them, and also *With* them; for the Greek word *ἐν* doth frequently signify (in the New Testament) *With* or *Among*, as well as *In*; as is clear from *Matth. 20. 26.* *Luke 1. 28.* *Rom. 16. 7.* 1 *Cor. 2. 6.* where the Greek Particle *ἐν* signifieth *Among*, and cannot be good sense otherwise translated.

Note, 4. That the Belief of Christ's Being in Heaven now in his glorified Nature of Man, both of Soul and Body, hath such a necessary connexion with the Belief of his Coming and Appearance without us, to judge the Quick and the Dead, that these two stand or fall together; and every one that believeth the first, cannot but believe the latter; for it were strange to think, that Christ hath, and for ever shall have the glo-
rified

rified Nature of Man in Heaven, and that the Saints should not see him at the *Day of Judgment*. But as for such as do not believe that Christ hath any Being in the glorified Nature of Man now in Heaven without them, they cannot believe that ever he will appear unto them, or any other; and it is nothing but giving way to carnal dark Reasonings, and Wisdom of the Flesh, called by *Paul*, *Vain Philosophy*, and *Worldly Rudiments*, that hinder Men to believe the Truth so plainly declared in the Holy Scripture.

And, 5. From the like dark Imaginations doth proceed, that they believe no Heaven nor Hell but within them, while they enquire *Where is that Heaven into which the Man Christ is gone? And hath any of us seen him, or spoke with him?* To which I can easily Answer; That Heaven is both near to us, and far from us, and is of a far more large Extent than that it can be contained within us, though we have a Heavenly Seed, Plant and Birth in us, that is daily nourished with Heavenly Food, and is watered daily with the Heavenly Dews and Rains; and this Heaven, tho not visible to our weak mortal Eyes of Flesh, yet is visible to the Eyes and Sight of our Faith, and is that *New Heaven that never waxeth Old*, and the *Paradise of God*, 2 Cor. 12. 4. compared with Rev. 2. 7. and Gen. 2. 9, 10. which is the *Throne of God*, and the *House of God*, that hath many Mansions; concerning which Christ said, *John* 14. 2, 3. *In my Father's House are many Mansions. If it were not so, I would have told you; I go to prepare a Place for you. And if I go and prepare a Place for you, I will come again, and receive you unto my self, that where I am, there ye may be also.* And tho we have not seen the Man Christ with our carnal or bodily Eyes, yet with these, concerning whom *Peter* writeth, 1 *Pet.* 1. 8. *Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with Joy unspeakable and full of Glory.* And that the Saints shall see the Man Christ, and be with him for ever where he is, to behold his Glory, shall be a great part of their eternal Felicity, *Joh.* 17. 24. and because of which they shall the more abundantly see and enjoy him inwardly, and God in him and through him. And Jesus said unto *Thomas*, after his Resurrection, *John* 20. 29. *Thomas, because thou hast seen me, thou believest; blessed are they that have not seen, and yet have believed.* And how can all Nations stand before the Son of Man, *Mat.* 25. if he shall not appear without us at the Day of Judgment?

G. K.